4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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352
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10: Johnson S-4,5 (no date) 1930
NN23 Sea Islanders NN23
South Carolina
St. Helena Island



757 brown pea liquor as a wash for smallpox, a mixture of lard and mocking-bird bush (cassena) as an ointment for smallpox, soot for cuts, and lemon juice and ashes for colds.

757 One woman reproved a member of the research staff
755 because he threw away two rats which had been killed in
[825] a trap. She said that the rats were just the thing she needed for a tea which she wanted to brew for her ten-year-old son to cure him of bed-wetting. The same
[826] woman believed that her failure to "bind" the boy—that is, to wrap cloth tightly around his abdomen—while he was a baby had resulted in his being weak physically. An-
[827] other woman believed that if a stammering child drank water from a bell he would be cured.

•854 Many mothers with babes in arms will call the baby's
774 spirit when they start home after a visit, believing that the spirit might stay behind and evil consequences ensue unless it is called. It is considered bad luck to let a baby
[777] be near the coffin at a funeral. If one is present he is passed
764 over the coffin from one person to another in order to
[789] prevent his spirit from accompanying the dead. Mr.
854 Wildy, teacher of blacksmithing at Penn School and a
764 member of the quartet, said that on one occasion his in-
789 fant was taken to a funeral. He had thought nothing of the superstition, but other people at the funeral became very much disturbed on seeing the baby and would give him no peace until he had passed the child across the coffin.

764 As elsewhere in the South, the St. Helena people put
[171] on the grave the things last used by a person. These are usually china, glasses, pitchers, medicine bottles, and other inexpensive things, but sometimes articles of value are left on the graves—antique clocks, vases, and the like.

11: Johnson H-4,5 (no date) 1930
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to the people themselves by the respectful title of Maum. The mistress herself or the overseer's wife was also usually present to assist the midwife at the confinement of a Negro woman. At Christmas the planter rewarded the granny by giving her 75 cents for each delivery during the year. He also might seek to encourage the mother to care for her child properly by giving her, perhaps, as much as a $1 for every living child she had at Christmas. Henry A. Middleton, Jr.'s, practice was to give every woman with an infant one month old $1 and the same amount to every woman with a year-old child. At Christmas in 1859, he rewarded twenty-six mothers with month-old infants, and fourteen mothers with year-old infants.[89]

St. Helena planters allowed new-born infants "two of each garment and six diapers."[90] The garments were flannel dresses, dresses of cotton checks, and jackets of homespun.[91]

As soon as a mother resumed work after confinement, she was often required to take her infant to a nurse or granny, whose task it was to take care of both the "lap babies" and the "knee babies" during working hours. Sometimes the same granny looked after the plantation babies year after year, while on other plantations this task was assigned to a group of women who took turns every month "minding child." Henry A. Middleton, Jr., rewarded the "monthly nurses" on his plantation "75c. for infants that live." As long as a mother suckled her infant, she left her work in the field at stated intervals to do so, or an older child brought the baby to the field to be fed.

[89] Weehaw Plantation Book.
[90] *Port Royal Letters*, p. 44.
[91] Weehaw Plantation Book.

11: Johnson H-4,5 (no date) 1930
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wrote, "but domestic freedom—the right just found, to have their own way in their families and rule their wives—that is an inestimable privilege! In slavery the woman was far more important, and was in every way held higher than the man. Several speakers have been here who have advised the people to set the women in their proper place—never to tell them anything of their concerns, etc., etc.; and the notion of being bigger than women generally, is just now inflating the conceit of the males to an amazing degree. When women get the vote, too, no people will be more indignant than these, I suppose."[227]

The care of the children was divided between the mother and the plantation nurse, with the other children also doing their share of "minding child." When Captain Basil Hall visited a plantation near Charleston on his tour of the South in 1828 he found the mothers in the field at their work and "a sober old matron in charge of the three dozen shining urchins, collected together in a house near the center of the village. Over the fire hung a large pot of hominy, a preparation of Indian corn, making ready for the little folks' supper, and a very merry, happy-looking party they seemed."[228] At all other times, the children were in the mother's care. It was not an uncommon sight to see a woman going about her home work with an infant tied securely to her back.

Parents were severe in the discipline of their children, for they did not want their offspring to grow up to be "no-manners." They taught them to curtesy when approached by a white person and to hold out their hands to

[227] *Letters and Diary of Laura M. Towne*, p. 184.
[228] Hall, *Travels in North America*, II, 210; *supra*, pp. 97-98.